



AL-QUDWAH

ISSN(P): 2959-2062 / ISSN(E): 2959-2054

<https://al-qudwah.com>



Prayer as the Heart of Worship: Exploring Shared Rituals and Spiritual Connections in Judaism, Christianity and Islam

ABSTRACT

Prayer is the fundamental worship practice in Judaism, Christianity and Islam. It develops a deep connection between God and Man and also serves for the development of morality as well as community engagement. The study explores the shared concepts and practices regarding prayer in Abrahamic faiths. It highlights the teachings of Hebrew Bible, the New Testament and the Qur'an. Each Abrahamic religion considers prayer as its core spiritual and moral tenet. Jewish prayer consists of structured liturgies including Amidah and Shema, evolves from sacrificial practice to verbal devotion. Christian prayer reflects humility, Eucharistic tradition, intercession and unity in faith. The Islamic concept of prayer (Salah) offers a comprehensive and disciplined framework for daily worship to develop spiritual connection and community development. There are differences in theology and practice among the Abrahamic faiths; however, these religions consider prayer as the transformative act of devotion and a source of developing unity among the followers. This is qualitative research which uses primary texts of Judaism, Christianity and Islam. Through analysis of the prayer practices, the study explores the potential for interfaith dialogue and encourages mutual understanding and appreciation among Abrahamic religions.

Keywords: *Prayer, Salah, Judaism, Christianity, Islam, worship, interfaith dialogue, theology*

AUTHORS

Ahmad Fuzail Ibn Saeed *

Lecturer, Department of Islamic Studies, Virtual University of Pakistan, Lahore:

ahmad.fuzail@vu.edu.pk

Dr. Abbas Ali Raza **

Assistant Prof. Faculty of Social Sciences, Department of Islamic Studies, Lahore Garrison University, Lahore:

abbasaliraza@lgu.edu.pk

Hafiza Ambreen Fatima***

M. Phil Islamic studies, Lahore Garrison University, Teaching Staff at Learning Alliance:

ambereenfatima11@gmail.com

Date of Submission: 11-11-2024

Acceptance: 28-12-2024

Publishing: 15-01-2025

Web: <https://al-qudwah.com/>

OJS: <https://al-qudwah.com/index.php/aqrj/user/register>

e-mail: editor@al-qudwah.com

***Correspondence Author:**

Dr. Abbas Ali Raza **Assistant Prof. Faculty of Social Sciences, Department of Islamic Studies, Lahore Garrison University, Lahore.

Introduction

Prayer worship is considered as a heart in Judaism, Christianity and Islam to develop link with God and to be attached with other community members through a central prayer place like, Synagogue in Judaism, Church in Christianity and *Masjid* in Islam. Worships serve as an expression of faith and mean of spiritual renewal, a reminder of believer's role within the society, and a source of moral learning and development. Even though, there are theological and practical differences among Judaism, Christianity and Islam but these traditions reflect remarkable parallels which show commonality in spiritual heritage and monotheistic divine source. In all Abrahamic faiths prayer is considered as a duty and a privilege which provide opportunity to express gratitude on the rewards of God, forgiveness of sins and divine guidance for the believers' lives

Prayer is a source of direct line of communication with God and dependence of a follower on God's will. This excellent rational aspect of prayer highlights its importance and universality in Abrahamic faiths. The Hebrew Bible, The New Testament and the Qur'an emphasize the significance of prayer and provide instructions for worship practices which are transferred from one generation to other generation. For example, the *Shema* in Judaism, the Lord's Prayer in Christianity and the *Fatiha* in Islam are considered the basic texts that contain spiritual essence.¹

The structures surrounding prayer and rituals further show shared themes of worship in these religions. There are specific time, postures and purity essentials in each religion for this important source of God's connection with the believer. Jewish prayer is observed in the daily cycles of morning, afternoon and evening with additional prayers of Sabbath and festivals.²

In Christianity, a structured prayer practice which includes Liturgy of the Hours and Sunday worship is observed.³ In Islam, five daily obligatory prayers (*Salah*) are offered with their specific times and forms as prescribed by the Qur'an and Hadith.⁴ The Friday congregational prayer (*Jumu'ah*) also develops the sense of equality and community and equality in followers.⁵ These practices though different in forms and observance show a shared and disciplined sacred act.⁶

The study highlights these shared aspects of prayer and focuses on their specific rituals and symbolism in revealed religions. Through this way, the study explores the potential to develop interfaith dialogue and mutual harmony via a deep appreciation of these shared spiritual teachings and practices.

Prayer in Judaism

In Jewish tradition, prayer (*Tefillah*) has a basic role as a practical act of devotion of a believer and a source of God's connection. It is derived from the Hebrew word *palal* which means "to judge" or "to introspect,". *Tefillah* is considered more than just a ritual. It is an intentional part and moment of self-reflection and source of conversation with the God.⁷ Through the prayer, Jewish people do praise of God, show their gratitude and make repentance of sins as well as a source of supplication which encompasses a comprehensive spectrum of spiritual aspirations and human emotions.

¹ Deuteronomy 6:4–9; Matthew 6:9–13; Qur'an 1:1–7.

² Jacob Neusner, *The Way of Torah: An Introduction to Judaism* (Belmont, CA: Wadsworth Publishing, 2004), 101–104.

³ Augustine, *Confessions*, trans. R. S. Pine-Coffin (London: Penguin Books, 1961), 128–130.

⁴ Sahih Muslim, book 4, hadith 1461; Qur'an 4:103.

⁵ Seyyed Hossein Nasr, *The Heart of Islam: Enduring Values for Humanity* (New York: HarperOne, 2004), 159–162.

⁶ Raza, A. A., & Khalid, M. S. (2022). Interfaith Dialogue: Ethical Commonalties in Judaism, Christianity and Islam. *Islamic Studies Research Journal Abhath*, 7(26).

⁷ Jacob Neusner, *The Way of Torah: An Introduction to Judaism* (Belmont, CA: Wadsworth Publishing, 2004), 32.

Prayer as the Heart of Worship: Exploring Shared Rituals. . .

The foundations of prayer in Judaism are rooted in the Hebrew Bible where communication and connection with God is showed as a basic and important aspect of believer. For instance the Prophet such as Abraham AS, Isaac AS, and Jacob AS are described as engaging in personal communications and conversations with God which set a precedent for observing prayer as a source of developing a personal attachment and association with the God.⁸ With the passage of time, this personal attachment and a specific form of communication develops in a more structured practice in Judaism specifically after the codification of the Torah.⁹

The important feature of Jewish prayer is the Shema which is a declaration of monotheism that describes: “Hear, O Israel: The Lord our God, the Lord is One” (Deuteronomy 6:4). The Shema is considered as a cornerstone of Jewish worship which is recited daily as devotion and affirmation of faith.¹⁰ It includes the essence of Jewish belief in believing on the unity of God and the specific relationship between God and Jewish believers.

Another prayer that is found in Judaism is the Amidah which is also known as the *Shmoneh Esrei* (Eighteen Benedictions). This prayer is observed and recited three times every day. It includes praise of God, a supplication for individual and communal needs as well as reflection of gratitude.¹¹ The Amidah also highlights the approach of Jewish prayer which combines personal needs with collective aspirations and aligns the worshiper’s will with God’s purpose.

Transition from Sacrifices to Verbal Prayer

In Judaism, the practice of prayer went a significant transformation after the destruction of Second Temple in 70 CE. Before this specific event, the prayer was centered in the Temple in Jerusalem where sacrifices also played an important role in the expression of devotion. The Torah describes different types of sacrifices like burnt offerings (*olah*), peace offerings (*shelamim*), and sin offerings (*chatat*). These were conducted by priests as acts for the atonement, reverence and thanksgiving.¹²

The destruction of the Temple is considered as the end of sacrificial worship and prompts for the transition to verbal prayer as the primary source of devotion. This change was a practical adaptation and a theological evolution. The Hebrew Bible contains precedents about verbal prayer as a complement to sacrifices. The Psalms are replete with poetic praise expressions, supplication and lamentation which demonstrate the power of words to convey devotion.¹³

Rabbinic leaders of the time specifically the Pharisees also played an important role in observing prayer as a replacement of sacrifices.¹⁴ The synagogue plays its important role as a center for communal worship which institutionalizes verbal prayer. It ensures that Jewish worship remains accessible even in the absence of the Temple.¹⁵ Synagogue incorporates different readings from the Torah and recitations of the Shema and Amidah. There is also communal singing of Psalms that creates a structured and spiritually rich environment for worship.¹⁶

⁸ Genesis 18:22–33; Genesis 28:20–22.

⁹ Jasvi, M. A., Rasheed, Z., Raza, A. A., & Rasool, H. F. (2024). ANTISOCIAL ACTIVITIES AND ROLE OF A RELIGION IN A SOCIETY: A DESCRIPTIVE RESEARCH. *PAKISTAN ISLAMICUS (An International Journal of Islamic & Social Sciences)*, 4(03), 11-18.

¹⁰ Deuteronomy 6:4.

¹¹ Michael Strassfeld, *The Jewish Holidays: A Guide and Commentary* (New York: HarperOne, 1985), 105.

¹² Leviticus 1:1–17; Leviticus 4:1–35.

¹³ Psalm 23; Psalm 51.

¹⁴ Rasool, H. F., Aziz, A., Usman, H. M., & Kiran, M. (2024). Economic Justice in Islam: A Comprehensive Qur’anic Framework for Equity and Social Harmony in Seerah Perspective. *Tanazur*, 5(4 (a)), 1-16.

¹⁵ Jacob Neusner, *Judaism: The Basics* (London: Routledge, 2006), 89.

¹⁶ Rehman, A. U., Rasool, H. F., Tehseen, S., Aziz, A., & Raza, A. A. (2022). THE ORIGINS OF SELF-DEVELOPMENT: AN ANALYSIS OF THE APPROACHES OF JUDAISM, CHRISTIANITY AND ISLAM IN VIEW OF INTERFAITH DIALOGUE. *Folia Linguistica-Journal*, 15(04), 77-87.

Liturgical Structure and Daily Prayer

Jewish prayer consists of liturgical structure which reflects its deeply historical and theological roots. The daily prayer consists of following cycle:

1. **Shacharit (Morning Prayer):** This prayer consists of recitations of the Shema and Amidah. People also along acknowledge God's blessings, creation and providence.¹⁷
2. **Mincha (Afternoon Prayer):** Another shorter prayer is Mincha which focuses on the Amidah and develops the Jewish framework of regular prayer.
3. **Ma'ariv (Evening Prayer):** This prayer consists of the Shema which incorporates prayers of thanksgiving and protection during night.

These prayers are ritualistic and infused with meaning and intentionality. It requires from the worshiper to engage and align their thoughts with the God's truths. Key Jewish prayer such as Amidah develops a sense of continuity and consistency. It connects individuals with a broader spiritual and historical narrative.

The Sabbath and Jewish festivals also add additional dimension to prayer. During these occasions additional prayers like the Musaf are included. These prayers highlight the themes of rest, divine kingship and redemption.¹⁸ The High Holy Days in Judaism are Rosh Hashanah and Yom Kippur. These are specifically significant that extends liturgies which include the *Unetaneh Tokef* prayer. It is a deep meditation on human repentance and divine judgment.

Symbolism and Ritual in Jewish Prayer

Jewish prayer is rich in ritual and symbolism. It enhances its spiritual importance and depth. The most prominent symbol is the *Tallit* (prayer shawl) which worn during morning prayers obey the commandment of wearing fringes (*tzitzit*) as a reminder for the commandments of God.¹⁹ The *Tefillin* (phylacteries) which are small leather boxes that contain biblical verses are worn during weekday morning prayers for a physical expression of mindfulness and devotion.²⁰ Prayer consists of specific physical gestures like standing during the Amidah to show reverence or bowing during blessings to exhibit humility. These physical actions and form are symbolic. These are believed to engage the body during worship which reinforces real nature of Jewish devotion.²¹

Ritual purity also require in order to prepare for the prayer. It includes washing hands (*Netilat Yadayim*) before prayer. It is a symbolic act of purification which emphasizes the sanctity of worship act and need for spiritual readiness.

Communal and Individual Dimensions

Jewish prayer consists of communal and individual worship. It reflects its dual importance on collective identity and personal spirituality. Communal prayer organized in synagogues is believed meritorious because it develops a sense of shared purpose and unity. Ten adult males (*minyan*) are required for public prayer which shows the communal participation in Jewish worship.²²

Similar to collective prayer, individual prayer is also highly valued. It allows for personal introspection and expressions of faith. The Jewish concept of *hitbodedut* or personal meditation

¹⁷ Strassfeld, *The Jewish Holidays*, 106.

¹⁸ Neusner, *Judaism: The Basics*, 91.

¹⁹ Numbers 15:38–39.

²⁰ Fazi, H. F. S., Hamza, M., ur Rehman, I., ul Haq, A., Rasool, H. F., & Raza, A. A. (2022). The Role of Family in Social Harmony: In the Light of Islamic Sharia'h and Pakistani Society. *Al-Qanṭara*, 8(3).

²¹ Mishnah Berurah, *Shulchan Aruch*, vol. 1, 98.

²² Talmud Bavli, Berakhot 21b.

Prayer as the Heart of Worship: Exploring Shared Rituals. . .

enables individuals to speak with God in their own words. It deepens their individual link with God.²³ This dual approach reflects that Jewish prayer is deeply personal and inclusive which caters to the needs of individual and community alike.

Prayer in Christianity

In Christianity, prayer reflects an individual and communal relationship with God. This relationship serves as an important expression of faith, communication with God and devotion. It is described in biblical traditions and teachings. It consists of a variety of purposes and forms. It includes supplication and intercession to thanksgiving and adoration. The center of focus to Christian prayer is the understanding that it develops a deep link with God. It allows believers to exhibit their deep concerns, offer praise and seek forgiveness.²⁴

The prominent model for Christian prayer is in the teachings of Jesus Christ AS, specifically the *Lord's Prayer* (Pater Noster) which mentioned in the Gospels of Matthew and Luke. This is considered as the epitome of Christian devotion. It includes many key elements such as reverence for divine, submission to divine will, requests Him for sustenance, forgiveness from sins and protection from evil. It presents a personal and communal guideline. This consists of the essence of Christian ethics and theology. As Jesus AS taught that prayer should be humble and sincere, and without ostentation: "When you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others"²⁵. This shows the heartfelt nature of Christian prayer.

The New Testament shows different roles of Christian prayer in the lives of people. It is a channel for expressing faith with repentance and thanksgiving. This reflects a believer's dependence and reliance on divine grace. The apostle Paul emphasized the necessity of prayer and urged believers to "pray without ceasing"²⁶. These exhortations shows that prayer cannot be limited to only rituals or occasions but it is a spiritual practice that is attached with different aspects of life. Through the prayer believers are called to attach their wishes with divine will. It is a way that transforms their perspectives and makes strengthen to their faiths.²⁷

The Gospels narrates accounts of Jesus AS himself engaging in prayer. It often retreats in solitude to commune with God. For example, before any important event like his baptism²⁸ and the selection of the twelve apostles²⁹, Jesus AS devoted himself to prayer. These events show the important role of prayer in seeking for guidance, renewal and strength. Jesus' AS instance shows the balance between individual and communal prayer. It suggests that both are important for a good spiritual life.

Communal prayer also has an important place in Christian worship, specifically in the celebration of the Eucharist. In the early Church as mentioned in the Acts of the Apostles, the believers used to gather regularly for prayer, breaking bread, and fellowship³⁰. This tradition of collective worship shows the shared aspect of faith. It emphasizes mutual edification and unity. The Eucharistic prayer is central to many Christian liturgies. It combines elements of supplication, thanksgiving and remembrance of Christ AS which reinforces the communal dimension of prayer.

²³ Rabbi Nachman of Breslov, *Likutey Moharan* (Jerusalem: Breslov Research Institute, 1981), 25.

²⁴ Rehman, A., Bukhari, S. H. F., Arif, K. M., Bhatti, A., Raza, A. A., & Rasool, H. F. (2022). Poverty Alleviation: An Analysis Of The Teachings Of Judaism, Christianity And Islam. *Webology*, 19(1), 8149-8157.
²⁵ Matthew 6:5

²⁶ Thessalonians 5:17

²⁷ Rasool, H. F., Aziz, A., Usman, H. M., & Kiran, M. (2024). Economic Justice in Islam: A Comprehensive Qur'anic Framework for Equity and Social Harmony in Seerah Perspective. *Tanazur*, 5(4 (a)), 1-16.

²⁸ Luke 3:21

²⁹ Luke 6:12

³⁰ Acts 2:42

Matthew's Gospel highlights a universal framework for prayer. It blends praise, petition, and submission to God's will. Christian prayer is personal and collective act. Christianity offers an approach to spiritual communication with God that develop positively to soul and strengthen communal bonds.

Prayer (*Salah*) in Islam

Prayer (*Salah*) is among the basic pillars of Islam. It defines most important feature of Muslim life. It includes in one of the Five Pillars of Islam. It is a mandatory act of worship that is performed five times daily. It symbolizes obedience, discipline, and a continuous strong connection and communication to Allah. The Qur'an emphasizes the transformative and spiritual of prayer as means guidance and of remembrance: "*Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance*"³¹. This Qur'anic verse highlights the purpose of prayer. It places prayer as a one of most important act of worship and mindfulness in life.

The Hadith literature describes elaboration on the importance, rituals, and timings of *Salah*. It is embedded into the fabric of Islamic daily life. The Prophet Muhammad (PBUH) elaborated prayer as the "mi'raj" (ascension) of the Muslim believer. He (PBUH) likened it with a spiritual journey that brings Muslim closer to the God. He also described, "*The first matter that the slave will be brought to account for on the Day of Judgment is the prayer. If it is sound, then the rest of his deeds will be sound*"³². This Hadith highlights the primacy and importance of prayer in Islam. In Islam prayer is not only as personal or collective act of worship but also as a determinant of one's moral and spiritual standing.³³

The excellent structured format of Muslim *Salah* shows physical and spiritual submission to Allah. It includes a sequence of different movements like standing (*qiyam*), bowing (*ruku*), prostrating (*sujud*), and sitting (*jalsa*). It is accompanied by specific recitations from the Qur'an. This physical engagement highlights humility and surrender which aligns the body, mind, and soul with the Allah's will.³⁴ The recitation of the *Surah Al-Fatiha* in every unit of prayer (*rak'ah*) illustrates the essence of Islamic belief. It consists of seeking mercy, guidance and a path of righteousness.

Other than individual devotion, the *Salah* develops a sense of equality and community in Muslims. The congregational Friday prayer (*Salat al-Jumu'ah*) where Muslim gathers of diverse backgrounds to collectively reaffirm their devotion and faith. In this prayer, the *khutbah* (sermon) delivers for contemporary moral and spiritual and social guidance which reflects the communal aspect of Islamic worship. The Prophet Muhammad (PBUH) illustrated the importance of praying in congregation and stated that it is "27 times more rewarding than praying alone"³⁵.

The performance of five daily prayers at their prescribed times, *Fajr*, *Dhuhr*, *Asr*, *Maghrib*, and *Isha* shows a constant reminder of believers relationship with Allah. It integrates

³¹ Qur'an 20:14

³² Muhammad ibn Isa al-Tirmidhi, *Jami' at-Tirmidhi*, trans. Abu Khaliyl, Book 4, Hadith 413

³³ Mohyud-din, S. F., Bhadroo, M. H., Rahman, A., Khalid, M. U., Raza, A. A., & Rasool, H. F. (2022). Islamization Of Golden Horde: In The Historical Prospective. *Webology*, 19(3), 3263-3270.

³⁴ Rasool, H. F., Aziz, A., Usman, H. M., & Kiran, M. (2024). Economic Justice in Islam: A Comprehensive Qur'anic Framework for Equity and Social Harmony in Seerah Perspective. *Tanazur*, 5(4 (a)), 1-16.

³⁵ Muhammad ibn Ismail al-Bukhari, *Sahih al-Bukhari*, trans. Muhammad Muhsin Khan, Book 10, Hadith 645

Prayer as the Heart of Worship: Exploring Shared Rituals. . .

spirituality and obedience in the rhythms of life. The prayer begins with physical purity (*wudu*). It symbolizes readiness to stand before Allah in a state of humility and cleanliness.

Prayer in Islam highlights a deep expression of one's faith. It encompasses personal devotion, spiritual ascension and communal solidarity. This excellent daily practice connects believer to Allah and nurtures discipline, gratitude, and mindfulness. It also consists of physical exercise and reinforces the role of believer as stewards of faith.

Regularity and Structure

One of the important aspects of Islamic prayer is its prescribed timings. Five daily prayers are performed in congregation at specific times in a mosque. This system of timing is mandated in Qur'an and also elaborated in the Hadith literature. This shows a deep connection with Allah throughout the day:

"Indeed, prayer has been decreed upon the believers a decree of specified times".³⁶

This regularity in Islamic prayer surpasses the practices in Christianity and Judaism, where daily prayer lacks such strong structure. Judaism emphasizes prayer three times daily (*Shacharit, Mincha, and Maariv*) and Christianity allows for more flexible and personal expressions of devotion. Islamic prayer represents the consistent and comprehensive physical and spiritual engagement. The structured format of every *Salah* including recitations, bowing, prostration, and sitting shows a profound act of humility and submission which aligns body, mind, and soul in divine worship.³⁷

Physical and Spiritual Unity

The physical movements in every *Salah* symbolize humility and submission. The recitations from the Qur'an illustrate remembrance of Allah and supplication of believer. This physical and textual integration is unique compared to Jewish and Christian practices, where the prayer often either verbal recitation or silent meditation without consistent physical engagement.

For instance, prostration (*sujud*) is a central part of Islamic prayer that shows the ultimate humility and submission before Allah. The Prophet Muhammad (PBUH) describes: *"The closest that a servant comes to his Lord is during prostration"*³⁸. Such physical expressions of worship are less emphasized in Christianity and Judaism where prayer often remains stationary.

Universality and Inclusivity

Islamic prayer also stands out for its universality and inclusivity. The prayers are accessible to all believers, regardless of their level of religious scholarship, and are performed in a uniform manner worldwide, fostering unity among Muslims. This contrasts with Judaism, where knowledge of Hebrew is often necessary for liturgical prayers, and Christianity, where denominational differences lead to diverse practices and interpretations of prayer.

Communal Emphasis

While Christianity and Judaism both value communal prayer, Islamic prayer uniquely combines individual and collective worship in a balanced manner. The Friday congregational prayer (*Salat al-Jumu'ah*) is obligatory for men and demonstrates Islam's emphasis on community cohesion and moral guidance. Unlike Christian communal worship, which often

³⁶ Qur'an 4:103

³⁷ Rasool, H. F., Rehman, A., Raza, A. A., Hamza, M., Waheed, A., & ul Haq, A. (2022). AN ANALYTICAL STUDY ABOUT THE REASONS OF CORRUPTION AND ITS ERADICATION IN PERSPECTIVE OF ABRAHAMIC RELIGIONS. *Folia Linguistica-Journal*, 15(03), 90-100.

³⁸ Muslim ibn al-Hajjaj, *Sahih Muslim*, Book 4, Hadith 979 (or Hadith 482 in other editions), translated by Abdul Hamid Siddiqui. Riyadh: Darussalam, n.d.

occurs weekly, and Jewish synagogue prayers, which are limited to specific settings, Islam integrates communal and individual practices into daily life.³⁹

Comprehensive Moral Framework

Islamic prayer extends beyond ritualistic worship, serving as a moral compass and a means of personal development.⁴⁰ The Qur'an explicitly links prayer to ethical behavior:

*"Indeed, prayer prohibits immorality and wrongdoing"*⁴¹.

This comprehensive approach contrasts with Christian and Jewish prayers, which, while spiritually meaningful, do not universally prescribe such an explicit connection between prayer and moral conduct.

Conclusion

Prayer, as a central act of devotion, highlights the profound spiritual and communal dimensions shared among Judaism, Christianity, and Islam. Each tradition demonstrates a unique yet interconnected approach to engaging with the Divine, reflecting their shared monotheistic heritage. Jewish prayer evolved from Temple sacrifices to structured verbal practices like the Shema and Amidah, emphasizing covenantal faith and spiritual discipline. Christianity places prayer at the heart of personal and communal worship, as exemplified by the Lord's Prayer and the Eucharist, emphasizing humility, thanksgiving, and divine grace. Islamic Salah, with its precision and daily structure, illustrates a comprehensive framework of devotion. Despite theological differences, these traditions underscore prayer as a transformative and unifying practice that bridges individual spirituality and communal identity. This shared emphasis on prayer offers a powerful foundation for interfaith dialogue, fostering mutual understanding and respect among the Abrahamic faiths. By appreciating these commonalities, believers can cultivate a spirit of cooperation and unity, enriching their faith and contributing to broader interreligious harmony.

³⁹ Qazi, T. M., Rehman, A., Khalid, M. S., Rasool, H. F., Irfanullah, H., & Raza, A. A. (2022). Is Universe Purposeless? Jewish, Christian and Islamic Viewpoints on Atheists' Ideology. *J. Legal Ethical & Regul. Issues*, 25, 1.

⁴⁰ Rasool, H. F., Aziz, A., & Kiran, M. (2024). Mental Health and Spiritual Well-Being in the Qur'an: Addressing Modern Psychological Challenges through Islamic Teachings. *Ulūm al-Sunnah*, 2(02), 33-40.

⁴¹ Qur'an 29:45